



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

national interpretation because it implies "an inwardness of personification which goes far beyond the mere allegorical presentation of the salient facts of a nation's history" and is thus "wanting in subjective depth and reality." In the statement of his own view Dr. Skinner is anything but clear. At one moment he seems to think of the Servant as an ideal Israel within Israel, at another he thinks of him as a pious individual, and again he seems to favor interpreting him as the personal Messiah. In any case the reader of this discussion will not delude himself with the thought that the interpretation of the Songs is a simple matter.

J. M. P. S.

CARTER, GEORGE W., *Zoroastrianism and Judaism*. Boston: Gorham Press, 1918. 116 pages. \$2.00.

This is an attempt to estimate, within the limits of a few pages, the influence of Zoroastrianism upon Judaism. An introduction by Dr. Charles Gray Shaw assures us as to the competence of Dr. Carter to speak upon things Iranian. He knows enough also about Hebrew religion and history to keep him from making glaring errors. The book will prove a useful summary in the hands of students of the Old Testament wishing to know something about Zoroastrianism and its bearing upon Hebrew religion. The author shows admirable restraint in that he does not work his theory too hard. Indeed he might well have claimed more for Persia than he has. It is certain that a period of two centuries under the Persian régime must have made a profound impression upon the Hebrew soul, which was so responsive to stimuli from without. No reference is made to the Assuan Papyri and the testimony they offer as to the attitude of the Persian government toward the Jewish people and their religion. A good bibliography extending over 7 pages would be better if it were shorter. The publishers are open to criticism at two points: the proofreading is atrocious and the price exorbitant.

J. M. P. S.

NEW TESTAMENT

CASTOR, GEORGE DEWITT. *Matthew's Sayings of Jesus: the Non-Markan Common Source of Matthew and Luke*. Chicago: The University of Chicago Press, 1918. vii+250 pages. \$1.25.

The publication of the late Professor Castor's reconstruction of the second source common to Matthew and Luke is very welcome. It emphasizes the loss felt by his large circle of friends and his students at the Pacific School of Religion in his tragic death in 1912, for it exhibits a penetration of research and clearness of reasoning such as would have rendered great service in the field of New Testament study.

Although published so recently, the work was practically completed before Harnack's *Spruche und Reden Jesu* appeared and was little influenced by its conclusions. A decided superiority of Dr. Castor's study is that he bases less upon subjective considerations. A brief but careful investigation of the methods of Matthew and Luke in their treatment of Mark develops the principles that guide in reconstructing their second source. He finds Matthew to follow more closely the wording and thought of his documents, Luke their order. He believes both preserve Q better than Mark. The radical difference from Harnack is that Dr. Castor has allowed more weight to Luke's evidence, particularly as to order, and therefore has had to introduce